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Larry Okay, I'd like to start. I talked to Carolyn Dailey last week.

Bruce This is Tuesday, November 2, 2011, with Larry, Tom, and Bruce.

Larry Right. I asked her about when she was first hired in 1973, and John told her to go ahead and look through some files and materials to get up to speed on some of these things. I asked her if she remembered any of them, and she talked about some books John had her look at. One was by Ian Stevenson, and evidently according to her recollection John funded him. There were studies of reincarnation, young people in India who could remember previous lives. Do you know anything about that?

Bruce Yes, I actually talked to Ian Stevenson so I have some first-hand information. John didn't fund Ian Stevenson. John did interact with Ian; Ian had been working with IONS on a couple of projects. Ian did some of the first work on survival of death, near-death experience, and he was the one that documented thousands of clinical cases where people died and were revived and talked about the afterlife. Of course, Raymond Moody then followed. Raymond published the popular stuff, but Ian's interests were very replete in that way; so John did talk to Ian but didn't fund him.

Larry Oh, he didn't, okay. Did Ian also do those studies in India of young people who could recall places and things like that from a previous life?

Bruce I don't recall. That would be a matter of record and then he would have published that, too.

Larry Another one she mentioned was Harold Sherman. John corresponded with him concerning ESP.

Bruce I'm not aware of that work.

Larry John funded, according to Carolyn, some dream research: Neomedes Medical Center.

Bruce In the 1970's?

Larry I would think so.

Bruce You know what's interesting is, consult the board books of the Institute, because actually every funded program is in the minutes of those board meetings.

Tom Those are in the vault, those minutes.

Bruce So in any event, I'm not saying these didn't happen. they are likely to have happened, but I don't have knowledge of it.

Larry Okay, one last one I'll just run by you. According to Carolyn, John funded William Roll who is the original model for the Ghostbuster movie.

Bruce Don't recall that either.

Larry Okay. Now this final question concerns Hattie. Carolyn is convinced that Hattie was more involved and more into the esoteric era than she is given credit for. You talked to her. What is your feeling?

Bruce I think that she was conservative. Della was very fundamentalist, John's mother. The few times that I went down with John, they never broached esoteric topics; so that, to me, was evidence that even if Hattie was receptive to it, she wasn't conversant about it.

Tom Considering that later in life, when she wrote John this letter saying, Are you a Buddhist? Are you into scientology?, by the end of her life she was back into mainstream Christianity. There is the story, of course, in Rhea's diary about a table tipping séance at the Fetzer house in the 40's with Rhea and Hattie.

Bruce Hattie did actually work in the broadcast stations. I think she worked the reception desk for a while, and then she also was taking care of Della in her senior years. If, in fact, her husband was into spiritualism (Ed. Note: we are researching that possibility), then she would have certainly had an open mind.

Larry Which we don't know for sure, but there's a possibility of a Ribble connection.

Tom We'll pursue that, Bruce. We have to get down to Chesterfield to be able to do that.

Bruce She didn't dismiss it to my recollection out of hand, but John and Hattie didn't openly talk about it.

Tom In Rhea's diary there are several mentions of Hattie's dreams, of her having dreams, some of which scared her. Also, in this table tipping séance by the way, her deceased first husband or something, or her father - there's somebody who came forward and spoke to Hattie, at this table tipping séance. These mentions of dreams in Rhea's diary to me say that Hattie had some kind of either psychic ability or that kind of thing in her mind, Bruce. Contact with the other side was in her mind, but there seemed to be a lot of fear about it.

Larry You know, concerning dreams, Bruce, another thing Carolyn told me was that John spoke into a tape recorder about his dreams after he had them, and Carolyn typed them as transcripts. Do those exist?

Bruce I don't recall, but most certainly that would have happened, because John was working closely with Jim Gordon. I remember going over to the house many times when John would ask me point blank about dreams; but because I had gone through those same workshops with Jim, I learned not to tell John what they meant, but to ask questions to help him interpret the symbology. John was actively looking at multiple ways of inner communication, you know, dreams, meditation. I think he even wrote for a while, didn't he, Tom? He journaled?

Tom Well sure, yes, absolutely, because keeping a journal is part of not only any dream workshop but Jim always recommended a journal. So John kept a journal. He would put his meditation experiences in there, too.

Bruce What I'm saying is that John actively was working on his dreams.

Larry I got the impression from Carolyn, and I could be wrong, but this was happening before Jim Gordon, like in the 70's.

Bruce That may be the case. We didn't discuss a lot of his personal interests before I came up in 1981.

Tom Here's the thing about John. Bruce, as you know, I've spent years of studying different esoterica, being in different organizations; most people don't follow through and do the work that's suggested to them to do, whether it's keep a journal, doing a study or meditation practice. The suggestions are usually ignored by most of the people in the audience. John took everything to heart, and if John decided to pursue something—he did the journal. He did the meditation. He went the extra mile. You know he was very dedicated in that way, at least that was my experience. Would you say that was true, Bruce?

Bruce In the 80's, yes, he turned his focus to that. You know, certainly when he started selling his businesses off, his sole focus was the Foundation and the founding purpose, its legacy, and making sure it got launched right. That's what he was staying here to do, to launch it. To answer your question, a good summary would

be that John didn't go into detail of his personal journey before I started to closely interact with him in the 80's, '81.

Larry Was there any scuttlebutt in your family circles about his esoteric interests?

Bruce Not really. John had different categories of trustees in the Fetzer Foundation at the time. It was set up first as a foundation in 1969. It was a trust in '55, and then became incorporated as a foundation, I believe, in '69. Then there was a class of Fetzer family trustees and my dad was one of them, but he was not intimately involved in interacting with the Foundation. John pretty much called the shots.

Larry Tom, do you want to go into the channeling part?

Tom Yes, let's keep going with the Jim Gordon channelings, Bruce, if that's okay with you.

Bruce That's fine. I have the memo.

Tom You have the book in front of you?

Bruce Yes, I have the memo that you wrote and the books.

Tom Where we left off is January 5, 1982, which is actually a pretty important one.

Bruce Yep, January 5, 1982.

Tom 1/5/82.

Bruce 1/5/82. All right, I've got both your memo and the channeling.

Tom Jim had been in Kalamazoo, it looked like, at the end of December '81, and did a series of channelings with the Monday night group in person; we went through those in your last interview. Now Jim has gone back home at the start of the year and he writes a long detailed letter to John; and this is the letter. So Jim is back home, and he writes a letter placing John and Lynn, Mike Gergely, Chuck Spence, Jim, Jesus, Zoser on a mystical hexagram. On the second page of this letter, Bruce, I have penciled page numbers at the top right, but I don't know if your copy does.

Bruce No.

Tom Somehow, I do. I don't know who put those. It looks like your numbering... On the second page of this letter, paragraph one, it says on line three, "The coming together of two energies as one spiritually, that of John and Lynn, was the spiritual marriage of energy which has produced a spiritual child, the Foundation." If you go down four more lines, "Here we have brought John and

Lynn together to give forth birth to this Foundation; then we brought forth Mike and Chuck,” Mike Gergely and Chuck Spence, “To serve as focuses for the Foundation’s energy. Thus we have a triangle, a trinity of energies,” and by the way, this letter is from the Archangel Michael to John. Then there’s a triangle which is the trinity of energies, an upward pointing triangle of John and Lynn at the apex, at the top, and Chuck and Mike Gergely at each of the lower corners. It’s listed on page two. Then if you go down to the next paragraph, it says in the very first line that, “Where the upper triangle manifests the trinity energy for humanity to upgrade his physical evolution.” So that’s the triangle pointing up that we’re looking at there.

Then if you go to the next page, page three in the first paragraph, we’re looking at a hexagram of two triangles and it says, “Jim at the base with the Master Jesus at one point representing the Michael energies and the hierarchy and yet another master whose identity will be released later,” and that turned out to be Zoser, I think; and he says, “Thus we have and you have the sketch,” the six pointed star, the hexagram with John and Lynn at the top point, Jim Gordon at the bottom point, and then you have Jesus, Master Zoser, Chuck Spence and Mike Gergely on the other points. What do you read into that, Bruce or—this is before you came.

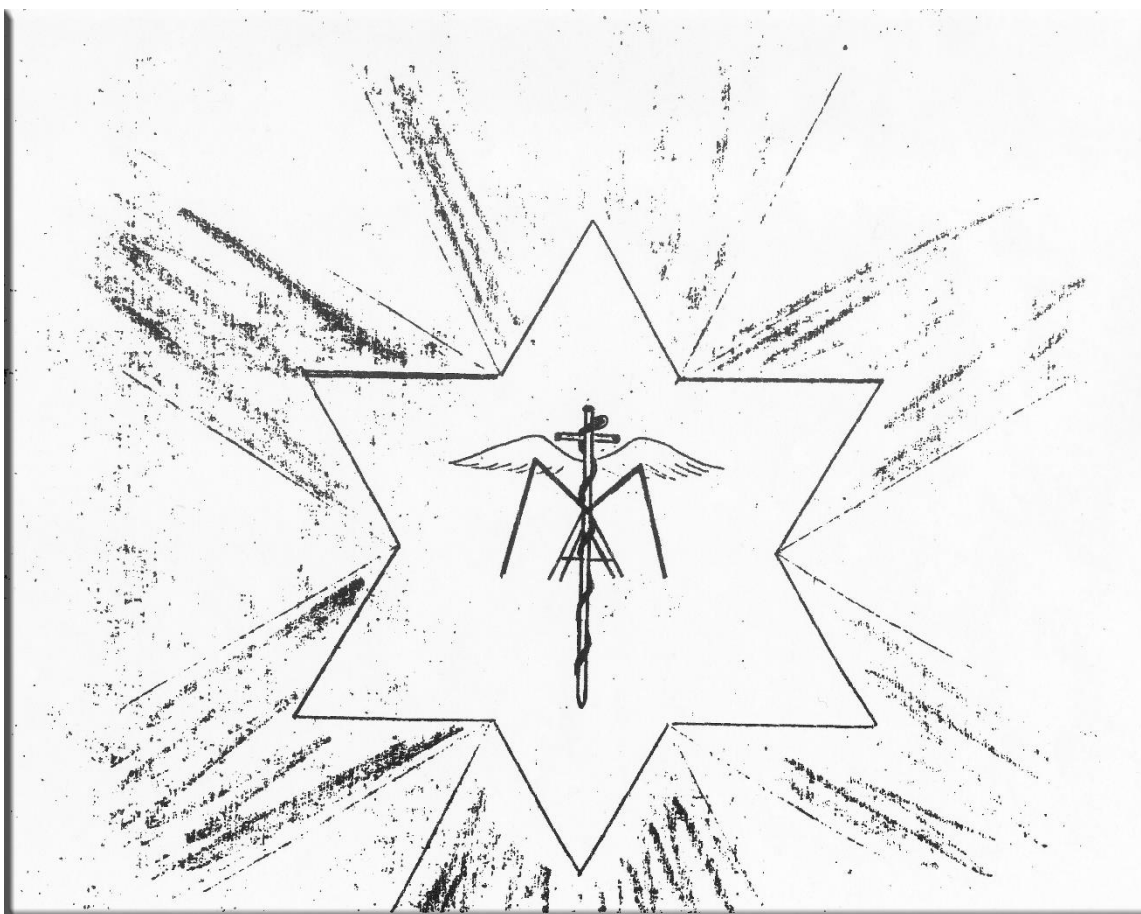
Bruce Actually I came in September of ’81, but I wasn’t part of the Monday night group at that point, so what I get in just looking at this is, I get the symbolic explanation of the symbol that John received from Jim. That symbol was a six-pointed star with a cross and a caduceus in it, and so these are the elements that represent the physical manifestation of the spiritual impetus. Here’s the thing and it’s important I think: I’ve already learned in this project just this last couple of weeks to create context.

So here’s the context for this whole thing: John fundamentally thought that spirit and the physical need to be integrated, and what this demonstrates is a physical overlay of the spiritual influence precipitating down into the physical plane and the kind of the crossing over both ways. The job here is to make that barrier permeable, so that you can cross over, receive inspiration and manifest it physically. That’s the way I take this, that the effort of the Institute is being directed from a high place and that it’s the role of people in the flesh open to that.

Tom Right, if you go down two more paragraphs underneath the six-pointed star, it says, “Upon the sword is a snake indicating the power to manifest within the Foundation, and signifies the healing, the potential healing power the Foundation holds.” So he’s talking as you say, Bruce, specifically about this symbol that John recognized because inside the hexagram, as you say, is a cross with the caduceus on it. Then here were also wings he had sketched, and then he goes on to say, “The wings extending from the sword-cross indicate the illumination of spirit within the Foundation and signifies the great Spiritual awareness and purpose of

the Foundation, and the purpose that the Foundation is meant to express.” He’s explaining, as you say, the symbol that John saw and recognized.

Bruce When the transcript comes out, I’ll need to scan the symbol that Jim gave John, and put this in as a reference, because this is really an interpretation of that symbol applied to the purpose of the Institute.



Tom What do you think of Archangel Michael talking about John and Lynn’s spiritual marriage of energy, which has produced the spiritual child, the Foundation, the linking of John and Carolyn Dailey there?

Bruce What’s interesting is that it makes me aware that there’s a channeling later on that actually cites a scripture from the Christian Bible: “Where two or more are gathered, so too am I,” There’s a lot of reference in the channelings to balance the yin and the yang, which is an Eastern philosophy, the feminine and the masculine; part of this, as you can see later in the channelings, is about balance, wholeness, completeness. The female, the male, the inner, the outer, - so it’s symbolic. It’s not literal.

Tom Larry, anything you want to ask about that?

Larry Yes. What bothers me just a little bit is Lynn is there during these channelings and obviously has gotten the idea of what's happening here, that this is a supernatural channeling. Why then, approximately a year later, does John for the first time tell her that she's been reincarnated with him before?

Bruce That's probably when he learned about it and I think it's important; again, this is just a new approach for me from the standpoint of context. I think as we go, we actually have to have a skeptical viewpoint too.

Larry I'm not really being skeptical. I'm just trying to figure it out, because we've got that tape where at the dinner.

Bruce Right.

Larry Apparently she's being surprised or learning of this.

Bruce The reality is that Jim didn't start doing light readings until a little bit later, and he was getting into the past life stuff. It was probably information John learned at the time that he didn't know.

Tom Larry, you and I discussed this, and my take on that was that Carolyn on that later tape did know, and the secret was from Kay. That was my take on it. We do know that John and Carolyn had done the Ouija board together prior to this, and a story of a life of them together in Egypt came forward on the Ouija board.

Bruce But I don't know if it's in Judy's oral history or not, but John was extremely charismatic and had a magnetic personality with women. It would be natural for him to associate with women that he got along with. It wouldn't be a large leap for him to say, Well, we might have been married before.

Larry Right. Carolyn told me when I asked the same thing to her, Why, after working for him for nine years, did it take that long for him to broach that subject with her? She said, I guess I wasn't ready before that to accept it. But here we see she's ready for this, the channelings.

Bruce Yes, at this point.

Tom This one in particular is a letter that Jim wrote to John, and now the letter is from the Archangel Michael, but it was John reading this. We don't know exactly what John would have done with this letter, whether he shared it with the group or not. He probably shared it with the Monday night group. They probably discussed it, but we don't know that for certainty.

Bruce It eventually came out, probably not at the time, but since I have it in my book, it did eventually come out. We all got books.

Tom Okay, so that's how you saw it.

Bruce Exactly.

Tom This was discussed in one of the Monday night group meetings.

Bruce I'm looking at the materials that came to me when I joined the group. I'm looking at my original materials.

Tom I think also, Larry, at first Carolyn had no background in this. At first, it might have gone over her head a little bit, and gradually she got more settled into it where it meant more to her. At first it might have just been a hodgepodge, more or less; although she's the one that told us about the Ouija board going into Egyptian past life that the two of them had together. Although she didn't give us any details on it.

Bruce Okay.

Tom Then the next one, the tab I have says Kato. It's a one-page letter, March 2, 1982, is written in pencil at the top of my copy. Do you have that one, Bruce?

Bruce Yes.

Tom This is the first time Kato shows up. "Dear John," and it's signed Kato. Kato explains who he is, and reminds John of the purpose of the Foundation. On the second paragraph after the opening it says, "First Kato wishes to say a few words." Then in paragraph three he says, "I served as pharaoh of Egypt 13 times." Then in the fourth paragraph, the next one he says in the second sentence, "I will help inspire the many new designs or devices for the future; also I inspire Jim with the design of the Foundation, along with hierarchy. Upon the seal you may place the letters of the Foundation, JFF." Then he goes on to say, "I will try to guide you and your artist in the final drawings." He's talking about what became the Fetzer symbol.

Then he goes on further. "Jim is one of my links with this plane, so I will often share through him to you." Then he says, "Enough for now. Jim is tired and we must now let him rest." Then in the sixth paragraph he says, "Remember the Foundation is to be a center where all ideas are taken into account, medical and not medical, mechanical and medicinal, secular and religious, to find the key for the healing of the whole man. Don't get sidetracked from this goal. Enough for now. Jim is tired. We must now let him rest." This is a letter, again, that was

shared with the Monday night group, and it gets pretty specific about what became the symbol and also the purpose of the Foundation.

Bruce Right. There are two points to make on this channeling. One that is important is that some of the stuff about past lives is impossible to know. From a skeptic's standpoint, they would say, that discredits the whole communication; but that's not the point. The point is that John was trying to align the spiritual with the physical, and John literally tried to translate as much as practical into reality. The two pieces of evidence out of this were that the very first symbol of the Foundation was Archangel Michael, the original symbol; but it was too complicated as a brand, as a trademark, and so it was simplified to a triangle with a JF in it subsequent to that. But that symbol that was in the prior channeling was the first trademark.

The second point that I would make—and this is just a matter of historical fact—is that when the architects, Harley, Ellington, Pierce and Yee, came to interview John about his vision of the Institute building, it was David—I'm trying to remember his last name—asked John, “As you drive in, what do you see and feel?” John actually handed him a copy of Jim's drawing of the University of Melchizedek that's referenced here. So, if a future historian says, this is something that John dismissed or didn't take seriously, he took it very seriously. There were a lot of things that he couldn't apply out of things like this; to the extent practical, because John was also a very practical business person. He tried to use these impressions as a way of informing action in the Institute. He was really trying to create that bridge between spirit and the physical.

Tom That's interesting about the original symbol and then the simplifying it into what became the symbol.



Bruce That's exactly what happened. I don't have the t-shirt anymore, but the first t-shirts of the Foundation actually had that symbol of Archangel Michael as the symbol of the Institute.

Larry Really?

Bruce Yes.

Larry When would that have been?

Bruce It was adopted as the symbol of the Institute, probably would have been '83 or something like that. As we started staffing up that we simplified the symbol.

Larry So what does JFF mean?

Tom John Fetzer Foundation.

Larry Oh, okay.

Tom Which just became JF in the current symbol, which was the final symbol. Bruce, one thing that occurs to me here, and I'd like you to comment on this. Larry hasn't seen Jim's sketch of the University of Melchizedek. It almost looks like what you would see in a movie of a space station: Circular modules connected by tubes, with the nucleus at the center and spokes coming out from the outside, with round spheres at the end, and then the spheres were all connected around in sort of like a circle as well.

Bruce Let me clarify that. I don't have a sketch in front of me, but I do recall what those all meant, because John asked the question, what is this? Because he thought that it might have been something like a space station.

Tom Right, that's what it looked like when you look at the—

Bruce Yes, but that's not what it was. Jim clarified, so since we're going into that. The circle in the center was actually a brick rotunda; those tubes that you're describing that emanate from that and a radius are actually, yes, the spokes that come off of that rotunda are actually sidewalks. Then the circular structures at the end of those spokes were the actual buildings. As I recall, what it looked like was concentric circles. You have the rotunda in the middle, and you have sidewalks coming off in spokes like a bicycle wheel; then at the end of those spokes you have the round buildings that comprise the university. They were equidistant from each other and it was symmetrical, so it was around the perimeter of the outer circle.

Tom John handed the architect that [drawing] as an original idea for how to make the Institute building look.

Bruce As I recall he said, here's something that I had been thinking about, and you might want to consider it. That's the way he would have said it.

Larry What's the significance of Melchizedek?

Bruce Melchizedek is the highest spiritual energy. Tom, it's a matter of historical record is it not? But Melchizedek, isn't that associated with creation?

Tom It's in the Bible. It's mentioned in the Bible, so it's probably connected with Zoroastrianism in a way; but it would be a name for a very high spiritual master on a plane with Jesus, but from an earlier time, I would say. In the metaphysical tradition in that school that he started, in Iran or connected with an Iranian type of culture would have evolved down into probably Abraham and the Semitic mystics

and then into Persia, into northern India and eventually over into what Jesus was teaching. That would be a metaphysical view point of it; but there must have been something historical to it, because that name is in the Old Testament and is mentioned with respect in the Old Testament as a prior religious or mystical tradition that the Hebrews had respect for. [Ed. Note: The Melchizedek Priesthood, stemming from that one mentioned in the Old Testament, is the same priesthood into which the Mormons, and the Catholics, and MSIA ordain their priests.]

Bruce John and I did not study Melchizedek as I recall, but I do know that when John was working with Ken Killick, Ken Killick towards the end claimed to be Melchizedek, the reincarnation of Melchizedek. It was at that point, when Ken Killick was claiming to be a supreme being, that John decided right then and there not to work with him.

Tom So in the mystical, metaphysical, New Age sort of Great White Brotherhood tradition, Larry, he would be sort of like the ancient of days, you know, sort of a god head type of figure from the ancient past.

Larry So it was a person, not a place?

Tom His school would have been the University of Melchizedek, just like Oral Roberts University. It was the University of Melchizedek, with his name on it. That's what I would say. It would be a university of metaphysics.

Bruce There was a physical drawing that Jim gave to John, and John actually used that with the architects. John held onto it. You can see from this date in March of 1982, John held onto this all the way up to the interview with Heppy (the architects), and that would have been March of '84; John held onto it for two years.

Tom Yes, exactly which is the point.

Bruce That's the point.

Tom So a sketch of Shambhala, Larry, might be the same sketch or similar type of sketch of some metaphysical, mystical higher place. Jim always talked about going to a university at night, and that would have been where he said he was going, to the University of Melchizedek, or however you pronounce it.

Larry Since it does kind of look like a flying saucer, do you see any connection there?

Bruce Speculation, I don't know.

Tom Have speculated but certainly, who knows? That's an interesting speculation.

Bruce All right, Tom, next one.

Tom Let me just add this, Bruce, and ask you to comment on this. What this raises, to me, is this notion that to Jim symbols were extremely important. The symbols of the Institute, the Institute building, the symbols put into the building in and of itself seem to be almost preeminent; when Jim was asked for details, what he would provide was symbols. I always took that to mean that for Jim, the symbols had a power of their own. They had a spiritual or mystical power, or at least an ability to channel, like a transformer, of spiritual power. I think John also accepted that notion from Jim. What do you think of that?

Bruce Absolutely. You can go to a first-hand document. John wrote, this is a matter of record, John wrote a dedication to the hologram, and as I recall in that dedication speech from John Fetzer himself, in his own words, he gave reference to the hologram as an antenna; he talked about how this was an opportunity that happens once in 25,000 years, and that there will be a great awakening.

Larry Vincent thought of it as an antenna, too.

Bruce The idea that symbols would be one of the portals, and not the only portal, but one of the ways to build this bridge. Here's the larger point, Tom. The larger point is building a bridge to spirit and doing that individually and collectively. That's the theme, the take-away that creates context to all this. Because you can get into the details and argue about whether Kato even existed, but the point of it is, it goes to the intent of John as the founder, what he was drawing upon, and how he helped it to go forward.

Now there are a lot of practical applications to that type of approach. You could say, Channeling is suspect. Well, fine. What are the alternate pathways to the inner life of spirit? We'll value those and support those as long as they're not destructive to the overall community. That's the context. That's the main point in all this.

Tom I do know that. I think you finished the thought, but it just really strikes me that what the symbol of the Institute turned out to be wasn't just something that looked nice - it was very important. What that symbol turned out to be was extremely important, as if it carried an energy of its own and similar to the hologram. The hologram wasn't just a mental symbol, or a symbol like we consider a symbol to be just a mental representation; it was more of a living thing that actually channels spiritual energy.

Bruce Later on we actually had a workshop with Joey Jochmans. John Fetzer was there, I was there, as was Carolyn. Basically Joey Jochmans is a very accomplished dowser. What this workshop was about was learning to dowse; but it was also about the power of symbols in and of themselves. Joey would draw symbols on a board, and each of us in turn would approach the symbol with dowsing rods;

some would react to certain symbols and not to others. He was trying to demonstrate this. John was very effective, actually, at generating some type of response. Mike and I were most challenged in the group in that exercise. But to answer your question, yes, John believed that symbols had power, because we had a workshop on that topic.

Tom Okay, that's good.

Larry That would have tied in with his Masonic belief, too, I believe.

Tom Yes, right. We'll say a little more about this. There is a statement from John that by that time he got done all the way to the 33rd degree in 1969 at the Masonic order, he still didn't understand the purpose of the Masonic symbols, what they did or what they were intended to do. He said in this statement that they didn't do much for him, and said it as a little bit of a disappointment. Well, in 1981 I think the power of these symbols was coming to fruition for him, that they weren't just empty symbols. There was this Masonic symbol of the Archangel Michael that suddenly came forward with a boom through Jim Gordon and all he brought, and now these symbols were beginning to take on a life and a power for him, which he didn't get before. He didn't get that lesson from being in the Masonic order.

Larry No, but it had him thinking about it. He was somewhat being prepared, because he had been thinking, 'What should I be getting from this Masonic symbol?'

Tom Right, so that's the metaphysical lesson. The metaphysical lesson is, you may think you're getting nothing from it, but it could just be a garden being prepared, the preparatory lesson; and then the time comes, when the right time is there, then boom. The power comes forward, and you realize what all these background teachings were for in the first place. Would you say that was true, Bruce?

Bruce All you have to do is look at the first early channelings, and a lot of them are dedicated to interpreting symbols.

Tom Exactly, bringing life to the symbols.

Bruce The fact is that John actually integrated this. Those are the two points: that the first letters and channelings were about symbols, and then John actually took it to heart. So what's the next one?

Tom March 4, 1982.

Bruce Yep, March 4, 1982, I've got that.

Tom First page, paragraph three. This is a letter from Jim to John. Jim says, "Next week I'm cutting down my hours at the night job. Down to 12 to 15 hours a week." That's interesting for me, but probably isn't for anybody else. Jim cutting

down his hours has always been a theme. Paragraph six, Jim says, “The Foundation’s goals are,” and then he goes on to say, “Mainly aimed at education of the medical and non-medical people, that there are new and better ideas in the art of healing today.” Then he goes on to say, towards the end of that paragraph, “Psychic research will come out of the study of healers. Also spiritual study will stem from research into spiritual, direct healing.” This letter seems to be indicating, Bruce, a direction for the Foundation, pushing it into the areas of healing and psychic research, connecting with the study of healers. In other words, direction is being given, it seems. This is kind of an early direction being given towards, pushing towards what the Foundation should be. What do you think of that?

Bruce First of all, I think in the beginning there are really only two references ever to Jim’s workload, and what led to financial support. There was this one, and there was one later. I don’t recall the date, it even talked about Jim having a driver. I don’t know if you remember reading that. I just need to surface this from a skeptic’s standpoint: What Jim is actually doing is setting up a way of using John, because later on ILM was actually funded with quite a bit of money. One would say, John was just being misled by Jim.

What was going on from John’s standpoint? I actually interacted with John about this issue right at this time, so I probably was one of the only people aside from Carolyn that was witness to this. John wanted more interaction with Jim, and Jim would have an extremely active meditation and dream practice, extremely active. Jim didn’t have the time to spend with John, and John wanted more time. That’s what this is reference to. At no point in time did I feel like Jim was trying to take advantage of John, although it did lead to Jim receiving a monthly stipend from John, but it was modest. But then as time went along it got to be greater and greater.

Larry It was modest looking back at it, but John didn’t think it was modest.

Bruce No.

Larry He had a hard time accepting that Jim was going to get that much money.

Bruce Oh, eventually.

Larry No, initially.

Bruce It was on the order of a few hundred bucks a month.

Larry It was \$20,000 or something like that. That’s what I’ve gotten from other people.

Bruce A year?

Larry Yes, for a year, like a salary; John had a hard time—like that was too much money.

Bruce That would have been probably around '84, '85. This is '82.

Larry When he came up here and quit his paint job and all that stuff.

Bruce Yes, the budget should be in the board book of the Institute and it would have been more than \$20,000 at that point.

Larry This is what Jim told me: That he thought it was hardly anything, but that John thought it was a big deal to pay that much money.

Bruce Oh yes, there's no question at that point. So yes, as time went on it was always a challenge. But what I'm saying is, there are only two references, as I recall, in the channelings to money and that's this one and one later on.

Tom Larry, what you're talking about that Jim was referencing was when he became a full-time employee.

Larry Right, yes. He came up to Kalamazoo, right?

Tom He was still living in Texas, but he went on the payroll of the Foundation and that was his initial salary. That's what Jim was talking about. Let's just say, Bruce, '84 maybe?

Bruce Would have been '84. That was a department established in the Institute, called Inner Light Publications, and Jim was on salary of the Institute.

Larry To write that book?

Tom To write the book. To write something to go with the lithographs that Arthur Douet had done in Egypt, on the trip when he met J.R., and also to write a book. He had to write a book about the trip or to write a book of some kind, and that's why he was doing interviews with Kay Collins.

Bruce Yes, Jim was on the Institute payroll, it would have been late '84, I think. That's just a matter of record.

Larry I get the impression, though, that also he was put on the payroll to free him up, so he could spend more of his time with channelings and—is that right, too?

Bruce Correct. Then to your main point, Tom, there are going to be a lot of channelings after this, messages after this about the purpose of the Foundation. One of the things that you'll find as a theme - and this is an important contextual piece - is that seeds are being planted. What you'll find later on is that, early on they tend to

become more and more specific as we go through this. Later they become more and more general, saying, whatever you deem as a group as appropriate is the way you need to go. I don't know if you found that in your reading of the channelings, but that's my recollection, not having read these for probably a good ten years.

In answer to your question about research into spiritual direct healings, we did look at a lot of that stuff. We looked at, and we funded as one of our first major projects the ARE clinic in Phoenix with Gladys and Bill McGarey. That was a clinic that was looking at Edgar Cayce's channelings, and treatment protocol. They were looking at all kinds of things: light therapy, therapeutic touch, all kinds of spiritual interventions, as well as a traditional medical model. We were funding that to do research. Here again is an example where an inspiration in the channeling was tried to be put into practice. In reality, that money was wasted, because it didn't follow tight enough scientific protocols to actually ever prove anything.

A lesson for historians in the future is that it's extremely difficult to take channelings literally, and to literally translate those into programs. You have to use the channelings, or inner practice in the way that it creates insight that inspires a way forward; but that means that you don't let go of what you already know. This is another interesting lesson, that in some respects, it almost looks reckless because John was charging hard. He felt the time was urgent, and he was really pushing these esoteric things pretty hard at the Institute. It's a long answer to your question about what's my take on this, but that's looking back on it 20 years after. When I was there on the ground with John, and later on we even got messages from a Dr. George Meek, who was channeling Einstein and all that stuff. Those were literally just put right into programs. The result was that they actually showed nothing, and money was wasted.

Larry Isn't that a function of failure, to set them up in a scientific manner?

Bruce To do enough diligence on it on the front end, such that you can fail in science by doing sloppy work.

Larry Or by setting it up wrong without your tests.

Bruce Right. You can even do an experiment on an established fact in the wrong way, and it still isn't conclusive; the problem is using an unknown to test an unknown. It was the whole protocol and approach that was flawed from the beginning. There were a lot of reasons why these projects didn't pan out. But there was an attempt, and this is the point again, to literally translate the messages into programs, and that, in hindsight, was a mistake.

Tom Which boils down to, translating into current day, talking about science, and Jan Walleczek talking about these phases of research into psychic research. There

were all the phases and all the disappointments. It relates directly to what Fetzer Franklin is struggling with, even today.

Bruce Fetzer Franklin today is looking at a very credible approach to using mainstream science to look at alternative ideas, and to do it in a careful enough way so that the right people and the right places are working on the right questions with enough credible review and advance and tightness in the protocol. Thus, if things are discovered, that they actually have some merit to them.

The big issue in the whole area of parapsychological research is, for 50 years or so, work that had been funded was mostly published in non-refereed journals and from a historical standpoint, that work didn't even exist. I talked to Dean Radin at IONS about this, who is one of the credible authorities in this area, and he and I draw the same conclusion, which is that we really, really think the strategy going forward is through publishing; credible, reviewed, refereed journals conducting symposia, and putting those questions into the scientific dialog that find a new way forward.

We don't have enough money to replace NIH or any huge, multi-billion dollar organizations. But you can fund daring research in a careful way, and actually create some new insights. We've already done that these last three or four years, but that's a contrast. I think what's important is context. It's important to know that John was so interested in creating this direct link between spirit and the physical, that he literally tried to mandate the translation of these messages.

Tom As did others. It wasn't just John doing it. That was the psychic research of the day; it was this beginning effort at doing this, whatever phase you want to call that, phase one or phase two, which has evolved into now what Jan Walleczek is calling a phase four approach.

Bruce Right. But the point is that the false start we had in the 80's - and that was for some time there a false start - does not invalidate the role of spirit and it doesn't invalidate intuition. There are channelings later on that talk about the awakened scientist, and herein lies the secret: approaching things from a spiritual lens.

Tom Definitely agree.

Bruce That's the context. All right.

Tom Okay, next one. This next one finishes what I call the first set; and then the second set is more later '82, when there seem to be a lot of difficulties to deal with. This next one is a big channeling, and it's all a very complicated symbolic drawing. This is from a letter to John from the Archangel Michael, and it's six intertwined hexagrams of people. The Foundation Council of Hierarchical Members, with the various Great White Brotherhood masters listed in there with the Monday night group. If you look at page three, the third page of it is where the text begins,

“Dear John.” The second page is a complicated sketch of six hexagrams, with hexagrams at each of the points of the hexagram. Then on the next page, paragraph five of that page says, “It is of utmost importance that the Foundation be strong and internally harmonious in functioning by the end of 1985 to the mid 1986; for this ends the completion cycle of the development for the Foundation, and a new cycle of outer expression will begin for the Foundation.”

It goes on to say, “Chuck, Mike, and yourself,” Chuck Spence, Mike Gergely, and John, “Must find ways of freeing yourself from much of the outer distractions of this world and many of its obligations, and focusing all your energies on the Foundation.” Then there’s a series of triangles in the previous page and six pointed stars that are laid out with various names on those. John, Mike, Chuck, Lynn Gordon, Cleora Daily, Margaret Zolen, the Archangel Michael, Jim Gordon, Jesus, what’s called the Foundation Council who, I believe, are hierarchy members who are focusing their energies into the Fetzer Foundation; the Coptics and John Davis is one point; Maitreya, Kato, Zoser, then these Great White Brotherhood masters including Maitreya, Comte de Saint Germain, Kuthumi, Hilarion, El Morya, all these guys.

Then if you look at - what’s typed is page five on yours at the top. There’s a plan of operation hexagram, which is “spiritual, emotional, physical, research, development, and education,” that are listed as the points of emphasis or the different areas of emphasis for the Foundation itself. Then on the next page, page six at the top, there are lists of names and the energies they reflect. “The core group,” which is the Monday night group, “reflects the higher Foundation Council of Hierarchical Members.” Three of the six members of the planetary hierarchies sit on the Fetzer Foundation council. Jesus, Maitreya, Saint Germain. Then they’re linked up, John with the Archangel Michael, Mike Gergely with Jesus, Chuck Spence with Maitreya, Cleora Daily with Kato, Margaret Zolen with Zoser, and Lynn Dailey with Comte de Saint Germain.

You have this huge symbol, I don’t know what you’d call it. Almost a mosaic, a symbolic mosaic. Bruce, if you look at the second page where it’s got this thing sketched out, it almost looks like the University of Melchizedek sketch, except instead of circles you have these hexagrams at the point. It’s this magnum opus of the idea that the symbols are the power, or so important, because Jim spent a lot of time putting this together. He spent an awful lot of time putting this together. This is a long channeling, with this detailed sketch of 36 points on this thing, six hexagrams around the hexagram, with Jim very carefully listing the Monday night group and different members of the Great White Brotherhood, plus Kato and Zoser. What’s your take on this one? And by the way, you’re not on here so you haven’t showed up yet. No Bruce Fetzer.

Bruce Right, no, I’m not part of the group yet. That would have been probably the fall of ’82, right. My take on it is, I think there’s something that’s important early on, and you referenced this: that John needs to focus all his energies by ’85. This is

one of the earliest—again since I wasn’t part of the original receipt of this, I’m only interpreting how it might have been received. I’m not a primary source, but I do know that later on, John was feeling a little heat and dragging his heels on divesting his businesses; I think this might have been that John was still being encouraged to move in this direction and he had doubts about it.

Look at when this happened, and the fact that it took him almost another two years to sell the Tigers first, before he started divesting his businesses. John was having all kinds of personal challenges he was dealing with. The way that I would read this in the second person is that John had help. He was among friends and this is a bigger movement. It plays into John’s feeling that, if I’m going to give up all that I built, it needs to be for something big. This would have been very consistent as a motivator to John, to say, Look, he was going to die anyway. It’s inevitable. That’s one way of looking at it, is to say, that’s why you set the Foundation up. But remember, in his day it was very rare for a living donor to set up a foundation. It’s more common today. For John to walk away from the industries he helped to build and create something new, it had to be big.

Larry Didn’t he originally think of keeping the radio station, the TV station and placing it under the Foundation?

Bruce That’s exactly what the original plan was. That’s why I had a rotating internship every week. When I went to grad school in business, I had a different job in radio and TV and cable; so I learned. I never interned at the Tigers, because it was obvious (in hindsight) that John planned to sell the Tigers. In fact, he told me after he sold them that there’s no way that a non-profit organization should own a professional ball club. It’s just not compatible of the mission of any non-profit. The original idea actually was for the broadcasting legacy to be part of the endowment of the Foundation, which became the Institute; but then later it became evident, through developments in the broadcast industry, that it just wasn’t practical. It would have required a level of intensity, and it would have needed to reinvent itself the way it eventually did; John in his 80’s was not up to it. He did end up selling all the properties for a very high premium though. So that’s the way I take it. I can’t speculate anymore because I wasn’t there when this was received.

Tom I think it’s excellent, Bruce. I mean, your comments on all these are just way better than I could have come up with; you are providing context absolutely, and the notion that Jim or the Archangel Michael had to give John a really big motivation here I think is probably—

Bruce The reason why I say that is, there are several reasons. It’s not just this channeling, but John talked about a global awakening, as you’ll see in future messages. John also had private conversations with me; he must have had them with Rob and others, about how the Institute would catalyze a global awakening; that’s all-important because John was thinking big here. He was thinking that

there would be a new energy brought in, and that it required some organization to take leadership, and say Yes, which would inspire action in other people. I think there are references later on that the Foundation is not the only organization they're working with the ascended hierarchy. It's important for anyone looking at this to know that John was not egoic and exclusive on this, but that he felt that he was one of whomever else was chosen that would say yes, that would start some type of a transformation.

Tom Larry, anything else from you?

Larry No.

Tom I've thought about how to do this next group. Bruce, from June '82 through October 28th—well, actually through '82. All the rest of the channelings for 1982. The one we just talked about, the one we just finished was April 29, 1982. For the rest of the year, there are one, two, three, four, five, six more channelings for the rest of the year. I think we can lump them into one. Maybe I can just read you some lines from each of them and not go through them one by one. They seem to all be referring to the same thing: a period of struggle where the hierarchy or Archangel Michael is kind of scolding John and the group. I'd like to put these together, instead of having you look at them, but maybe just listen to these statements.

Bruce All right.

Tom June 4, 1982, Archangel Michael: "As you have seen around you now in the past three months, as the energy has increased, so too has the personal difficulties increased." July 12, 1982, it doesn't say who it is, but there's a statement in it of, "I am that I am," so maybe it's Jesus in this one. "This Foundation exists, not because you want it to exist, but there is a necessity. If there was not a need, we would not be working with you at this time. You will have to give up much on an individual level."

August 13 and 14, 1982, this is again Archangel Michael: "We are waiting for each of you to bring into focus more clearly the overall picture we have projected for the Foundation. Already, because of the wavering of some in the Foundation to make certain decisions about necessary steps for our forward movement, we have had to force certain situations on you. It has now come time that, as a group, the group's will and purpose must be declared." There was even talk that they should meet and declare to each other their promise regarding the Foundation.

August 24, 1982, this is from a being of light who works with Quan Yin, Bodhisattva Samantabhadra, saying, "The planetary hierarchy has asked that an alignment with higher celestial beings be attempted with the Foundation committee, in hopes of offering each of you a stronger inner desire to accomplish the goals set down before you by the hierarchy." They're even bringing in a

higher group to hopefully pop through with these people, to get a stronger inner desire.

And finally, October 28, '82, this is from the hierarchical council. The hierarchical council is the group of the Great White Brotherhood masters who are on this complicated hexagram of hexagrams that we talked about prior. It's a letter from them saying, "Each of you at this time are struggling, doing much growth. It's as though you are being pulled downward rather than upward. What you must strive to do is to move upward." The rest of the year seems to be talking about is, there's evidently struggle, conflict amongst the Monday night group, the core council. What do you think about that? What's your take on that? You were coming in by this time and later '82, so I wonder if John brought you in to try to raise the energy of the group a little bit.

Bruce I don't know, and I'm trying to recall if I'm cited in any of these later in '82.

Tom I don't think so, not specifically.

Bruce Yes, nobody was cited in '82, I don't think. It didn't address anybody.

Tom Correct. The question is, what was the difficulty? What were the problems?

Bruce I can tell you a bunch of things that were going on at the time, but this is all speculation about whether that was the problem. There would have been problems, first of all, understanding what is the clear purpose. Until you have a clear mission, you don't have alignment; you have people who are coming together in this advisory group from different backgrounds and invited in for different reasons. At the same time, John was already deciding that the ball club is not going to work for the nonprofit, and so he's thinking about selling off one of his 'kids', which is an enormous emotional upheaval. It took him two years to actually do that. At that same time, it was '80 or '81, and I don't know when this was actually settled, the IRS was in court challenging the exempt status of the Foundation.. That's why Jerry Luptak was hired: the IRS was trying to disqualify the Foundation for the sole reason that John controlled it, exerted undo control over it, and John had to show, through Jerry, that he didn't because at that time it was a 509(a)3 support organization. Jerry is a tough-as-nails tax attorney. Jerry is not an enlightened being. He's a very tough negotiator and a tax attorney, and has had a vast real-estate business. I don't know when that came to resolution, but the end result was that the Foundation's status was left unchanged. The IRS lost that court challenge.

These are all things that would have been part of that problem; it became very clear to John that he [the Foundation?] couldn't remain a support organization. In a 509(a)3, what happens is that you give money; that type of a status is typically a university foundation, where universities actually have a separate foundation to collect money from alumni and significant donors, and that foundation solely

supports the university. That was the status that the Foundation was at that time, a 509(a)3. In principle, whomever the Foundation gave money to would have a vote for who was on the board. So how do you scale a program up, when every time you give somebody money, they actually have a vote for a trustee? And John *was* trying to preserve a perpetual mission and build a flexible program, but could quickly be subjected by conflicted parties. You understand what I'm saying, Tom?

Tom Yep, absolutely.

Bruce That would be a huge dilemma for John, an absolutely enormous, insurmountable challenge for him; but that's why he was talking to a lot of organizations. He was talking to Dick Williams about setting up a clinic. He was talking to Nazareth about aligning as an education institution. You'll see in the early years that Jerry Luptak proceeded to do a lot of legal work for the Foundation. Subsequent to this, the Foundation became many different legal statuses. It went from a 509(a)3 to a 509(a)2 to a 509(a)1, a medical research institute under 509(a)1, as well as a school under 509(a)1; and finally it became an Operating Foundation when Rob came in in 1989. This was a multi-year issue that was born out of this tax challenge. The weight on John's shoulders was actually very huge. Then you have the personalities.

At one level you would read this and say, it was the personalities of the people involved; but there were good business reasons behind what seemed like lack of action. John just had to sort a lot of things through. To my knowledge, the early days of the Monday night group when I joined, really was not dysfunctional. You might see that by looking at the channelings, but the other thing is, you don't know at this point what John was sharing with Jim. John might have been sharing with Jim a lot of these things and trying to get advice from the other side; and Jim would respond in general, not in specific. That's the other thing you don't know.

Tom That's a good point.

Larry Bruce, when you first joined the Monday night group, were you a little more skeptical than you are now? If you were a new member about this time, could some of this be countering your skepticism?

Bruce When I came into town, my previous background, my past association with religion was being in a southern Baptist church. I remember the first time I met Sister Liz at a dinner; I was criticizing her as a nun, which was totally inappropriate.

Larry Could you be a new voice coming into this group that had to be somewhat countered?

Bruce Was I the cause of conflict in the group?

Larry Not conflict in the group necessarily, but conflict with Jim's channelings?

Bruce No. As I recall, there was no outright skepticism from anybody about Jim's channelings. There was later on, when Jim talked about initiation—you'll see that a couple years after that, most of the members didn't know what he was talking about. Cleora and I did. But no, there was not a rejection of it out of hand at all, and I was probably invited into the group because, at that time, I remember that John had shared with me a significant amount of psychic phenomenon and I had been through enough experiences myself where I was actually pretty open at that point.

Larry The palm reader.

Bruce Yes, dowsing - and I had already been introduced to meditation and workshops and that kind of stuff.

Tom I thought you had mentioned, Bruce, at one point, that Margaret Zolen had some skepticism.

Bruce Yes, all the way throughout. She was very polite and she came to the meetings to serve John; but understand that John put this group together before I joined, so I can only speculate on who came in for what reason.

Tom Okay.

Bruce It's typically what you would expect in any group. You come together and you "form and norm and then storm." This would have been the second year of people meeting for every week. I don't know what stage in the group process this group was, but as I recall coming into it, it was not rancorous ever.

Tom When in 1982 did you start attending, Bruce, do you know?

Bruce I really don't recall now.

Tom So—

Bruce I was working at the broadcast station, and so I might have not even joined this group until January of '83 when I became - that may in fact be the case. In 1982 I was working in the broadcast house. I'd graduated. Yes, I don't think I was in the group in '82. I have to correct my prior statement.

Larry It came after you'd resigned, right, from the station?

Bruce I'm thinking now that's the case.

- Tom That's why in January '83, finally it all got a lot better because you were there. So now it all makes sense. You brought light to the group (laughing).
- Bruce I wouldn't make that claim. I came up in September of '81. I would have graduated in December of '82. I wouldn't have even been in the group because I might have started in the fall of '82. I'm just trying to place myself, trying to visualize if I was in John's office, because we would have been meeting in John's office. It's a possibility I could have been going in the fall. Honestly, I don't know.
- Tom Let me ask you this, Bruce. I'm trying to picture whether it's Jim there in person, or these are mostly letters from Jim written by the Archangel Michael or Kato at this point. John presenting these letters, and then there's a discussion. How would people in the group even know who these various masters of the Great White Brotherhood are? Did John ever present material where people could read anything about the Great White Brotherhood as background material? Otherwise I'm just trying to picture people in the group sitting there going, who are these people? Who is Kato? Who is St. Germain? Who is Kuthumi? Who's El Morya? Who the heck—what the heck is he talking about?
- Bruce Yeah, we didn't dig into the material.
- Tom Do you think even today Mike knows who El Morya is? Or St. Germain?
- Bruce You'd have to ask him.
- Tom Yes. Or if he does, how would he have? You'd think John would have presented a paper to them explaining a little of the background, but we don't have any record of that.
- Bruce I know that didn't happen. I mean, the reference books - we didn't read many reference books. We read *A Course in Miracles*, the *Aquarian Gospel of Jesus*, the channelings, and then we would have occasionally an invited guest and occasionally a tape.
- Tom I know John had at the house when I was there, this little book called Through the Eyes of the Masters by David Anrias, a Theosophical book, a small book. Anrias was a clairvoyant who had sketched each of the Great White Brotherhood masters, and wrote a short chapter about each of them; and John had that book at the house. It was an older book, so for many years he had had that around... Having read that, *he* would have had the background to know who these guys are.
- Bruce You're asking a question I know. By the time I joined the group, I had had a fair amount of interaction with Jim. I remember talking to him about all of these things.

Tom Jim told you about them?

Bruce Yes, of course. Basically, it's not in the channelings; but he talked about the wisdom schools he would go to, who these people are, what they did, and their potential role with the Institute. So yes, this is just a snapshot of really a fully developed kind of army of angels who are looking, overlooking the success of this thing.

Tom That's an interesting point, and these channelings don't get at it, which is that there's a background here. Certainly, John would have been familiar with who these various people are, or he had gotten himself familiar with who these various people are. He had the Alice Bailey books at the house as well. I don't know when he purchased those and this David Anrias book, I don't know when he purchased that. He briefed himself on the background to this stuff.

Bruce I graduated in December of '82. I would not have been going to the Monday night group then. I would have probably started in the winter of '83. That's how I remember it now, so I guess I'm going to stick to this version of it.

Tom Cleora probably would have known, because I think she was already doing astrology by then. She might have had her own research. She could have brought it into the group, too, as an explanation as to who these people are. Just interesting.

Bruce I would not have known whether they discussed this or not, to answer your question.

Tom Yes, that doesn't seem likely - although I guess we don't know this for sure. It doesn't seem like the members of the Monday night group came in with metaphysical background of their own to begin with. Certainly, Carolyn did not. Certainly, Mike Gergely did not.

Bruce Only Cleora.

Tom Certainly, Chuck Spence did not. Again, here it says, this begs a huge question. There is this complex diagram of hexagrams that has these members of the Great White Brotherhood on it, that would have had an impact on John; but I would think the other people would just scratch their heads and go, Who the heck are these guys? And why should this mean anything to us?

Bruce Yes, you would have to ask Mike that, or Cleora; but I'm pretty sure now I would not have been in that group in '82, because I was going to school full-time, working full-time, and spending Sundays with John. That was an intense period for me. I was busy.

Tom I'd like to do at least one more that ends this next group of them, which I guess I'd call 1982, and then maybe the next time we can start fresh. This next one completes another cycle. It's January 10, 1983. You're going to have to skip through some of them to get to it, 1/10/83.

Bruce Yes, I've got it.

Tom Letter from the Archangel Michael. Page one of it says, "Brother, I am pleased to see the channels of communication are opening up once again." It looks like the period of purgatory is over for the Monday night group. "Conditions surrounding yourself, Jim and several in the core group have truly blocked the good flow of higher influence." He's talking about previous to that.

Then if you go back down to the seventh paragraph, he says, "In order to better aid correcting this situation, we are asking you to consider setting a time daily when each of you spend at least 15 to 30 minutes a day and dive in and meditate." Then on the second page, page two, paragraph three, "The Foundation must begin its research endeavors before it can reach out to educate, so work on the research area first." He goes on to say, "You must not allow ego to become a part of your service or the service of the Foundation. Ego is the great corrupter and will bring down the good faster than anything."

Next paragraph he goes on to say, "We feel there are many areas of research you could pursue but you must find one to start with." Then he again says, "Remember here the ego factor. PLEASE." Then on page three, first paragraph, he says, "The door has already been opened with regard to Tibet for you. Look and see what might be there to follow." Tibet - I wonder if that ended up helping with the Institute, the Foundation funding Herb Benson and his research? But it looked like in this channeling, "The channels of communication are opening up again," and it's talking a lot about ego, that the group should start meditating, and to remember the ego factor; and then it is mentioned that the door has been opened with regard to Tibet. What's your take on this one?

Bruce I'm trying to place myself actually being there when it's first given, as opposed to seeing this after the fact; I guess I don't recall being there at the time. I'm not a primary source on this one either. My take on it, and this is important because it's supplemented in subsequent channelings, is that the role of personal development is critical, because subsequent channelings especially go into the individual responsibility and the collective responsibility, and that you open through meditation or through other inner practice.

The other thing that's important, and this is referenced later on, too, is letting go of ego. If this is actually to be dedicated to spirit in perpetuity, then that means that the ego needs to be subservient to a more divine inspiration. The challenge in all that, of course, is when people disagree. If my intuition says this, and yours says something opposite of that, how do you reconcile those? What is Truth? I

don't know if they were dealing with that at the time. I know they wouldn't have been going to that level at that time. I'm just saying that operationally, this sets up an organizational challenge, because you have a fiduciary, strategic responsibility, as an incorporated non-profit with assets, to do a service. You actually have to do something, and to do something required willful intent which has ego attached to it. It is really a conundrum, isn't it?

Tom Yes, that's always been your special torture, Bruce, because you've generally been that one placed in a position where you have to balance; and you're keenly aware of trying to balance both sides of the equation, more so than anybody else. It's been your role to try to do that, to balance both sides.

Bruce Exactly. This is the very first expression in the channelings that sets that challenge up, and I wanted to key in on that point, because this is going to be, in my opinion, for the three to 500 year vision of this Institute, something that will be perennial: How do you ensure, for instance, that there's enough inner work going on? How do you interpret that in a meaningful way? I have my own theory on it.

I apply that in my marital relationship. I know exactly when I'm compatible and not compatible with my spouse, and I also know when relationships are good or bad with others. But it almost requires an unbelievably honest and open communication that's very rare to find in a business setting. But this channeling gets right to the core of the issue: You need to awaken, which is to let go of ego; but then you need ego to actually do the work. It sets the challenge up.

Tom John, of course, has been in TM, but by January '83, he may have not been doing that meditation anymore himself; of course, none of the others may have had a meditation practice, who knows. I did think John had been doing TM, but this was '75, '76, so people in TM generally wouldn't keep it going year after year after year. They would let it go at some point.

Bruce Here's the sentence, right here at the bottom of the first page: "At times in the recent past it's been, for several of you, only of importance once a week when the group is together, to become united for an hour or so and then put it out of mind until next week. This does not work if the Foundation is to survive and fulfill its mission on this planet." It's an important statement, because there are channelings later on that talk about praying for the Foundation daily. Create your own inner practice to receive that divine inspiration. Be the work we're trying to affect. All of these are consistent with the theme that gets adopted in a stronger, stronger way, through the rest of the channelings. It says, "Daily unite and focus your love and nourish your child, the Foundation."

Well, there you go. That's the core of it right there. You can almost take that and say, What's the difference between an effective secular organization and a spiritually based organization? It's the intent and the practice. That sentence says

it all right there. “Daily unite your focus of love and nourish your child, the Foundation.” Interesting.

Tom Exactly, exactly. I’m typing that in right here.

Bruce These channelings, up until this point, talk about the Institute actually, physically existing in the spiritual plane. The building that is, the Institute building that was later built, the administration building was a building that exists, as Jim said, in the upper astral plane. You’ll see referenced later on, “As above so below,” and the reason why these types of statements are important is that, if you’re going to unite with spirit, you have to create that bridge.

Tom Yes.

Bruce It’s kind of like a church that doesn’t pray.

Tom It certainly has implication to today, too. There’s a smaller version and a larger version of it. My worry with the larger version of that question is that, if hermetical principles completely leave the Foundation, will it still be able to do its mission? Maybe it will, but that’s my worry. “As above, so below” is one of the principles of hermeticism.

Bruce Yes. If it were an extremely successful, globally recognized secular organization that denounced spirit, would it fulfill its founding vision? Look at this sentence. It would not.

Tom Let’s do one more, Bruce, because I have these two lumped together. It is two. So there is one more that kind of caps this off, and then I think we should end. The very next one, it’s the one page letter, 1-26-83. It’s a letter from Kato—and this may be the first letter from Kato. A couple of letters later he says who he is, but this may be the first letter from Kato. He says, “There’s a new pouring of spiritual energy, the core group must respond to it.” The core group being the Monday night group. Paragraph one, he says, “Dear John and all, now that certain new patterns have been laid down by the core group of the Foundation in response to a down-flow of energy from the hierarchy, new doors have been opened for the Foundation.” Paragraph four, he says, “Specifically on Monday you sensed the new inpouring of life force or spiritual energy.”

On page five, paragraph five he says, “Just as the apostles on the Pentecost had experienced and then responded to this creative breath of God, so you are faced with much such a challenge.” These two channelings seem to indicate that a new outpouring of energy has come into the Foundation and now. I take it that in late ’82, the core group is somehow going through a crucible in struggling, and now in these first two January ’83 channelings, they’re saying, you’ve passed through that and now there’s a new outpouring of energy coming in; you guys have to go in, start doing your inner work, and respond to the new outpouring of energy.

Bruce Yes, I don't recall being in the group when this was happening. I'm a secondary source, not primary. My take on this is, this is important. Look at the third paragraph here. This is very consistent with the whole theme. "Now that something's being done to put the Foundation into an actual living entity and not just thoughts and ideas, you can begin to work, and feel new life into your endeavors. The endeavors of the Foundation we hope will be the endeavors of hierarchy." That's a key sentence right there.

"The endeavors of the Foundation we hope will be the endeavors of hierarchy." Again, this is the whole thing. The precipitation of the spiritual, an instruction. Now is it literally an instruction? Do this, this, and this? No, it's for its open to interpretation, but to not have that intent or to create that bridge is to turn our back to the founding call. You know, people ask the question, "What was John's call in setting up the Institute?" It was a call of spiritual inspiration.

Tom Yes, it was the answer to a call.

Bruce This is an important channeling, and that sentence is important because that's a question that has not been put in black and white. What was John's call in setting up the Institute and what were the key messages? That's an important thing to do. The closest thing we've got to that is the guiding purpose, which I think captures it quite closely, but here's the evidence behind that. Any other comments or questions, Larry?

Larry I think John had already decided that the purpose of the Foundation was to solve the question of whether consciousness survives death.

Bruce Wasn't that into the bylaws in the late 70's, right?

Larry Did he?

Bruce About pursuing that type of phenomena. But I think, and John even writes this in his own memos, as we go through this, John's call is to find soul.

Tom I think what you stated, Larry, is probably true all the way through the 70's, until he met Jim, or at least in the earlier 70's. That came from his conversation with Edgar Mitchell, where Edgar Mitchell thinks John left IONS because John wanted Edgar Mitchell to devote IONS to whether consciousness survives death. Actually that research comes out of spiritualism. The whole spiritualist notion is that you're talking to these deceased relatives and beings, and then mesmerism was supposed to scientifically explain all that, but mesmerism was just quackery. That interest I think would have been there for John.

But particularly by this point, I think John had just opened himself to a more general enterprise, whatever the hierarchy wanted to do. This implies, Bruce, if I

get it right, that John's call was just responding to a call by hierarchy to do whatever they wanted to do. If they wanted to do an organization for spiritual healing and research, that was fine with him. Whatever the hierarchy wanted to do, he was willing to do. He'd felt linked to the hierarchy by these symbols, and would do whatever they wanted him to do. I think it goes beyond just research on whether consciousness survives death or not. I think it just goes way beyond that at this point.

Bruce Yes.

Larry But if he was able to come up with proof of that, it would satisfy so many other things that were funded.

Tom Sure. I'm just suggesting, Larry, that you don't see that notion anywhere in those channelings, really, because it's presumed. It's taken for granted. It's not a question. What these channelings are calling John to do doesn't pertain to that at all. It pertains to healing really.

Larry Yes.

Bruce John's personal search and development shifted focus. From '81, when I first met him, he was really very focused on that outer, psychic phenomena, like dowsing, psychic readings, Ouija, all that kind of stuff. He made a very significant transformation into the mid 80's and then beyond, focusing very heavily on the inner practice, for the purpose of uniting and awakening to soul. You can see this theme coming forth in the channelings, and in John's writings, and also in the types of things that were funded at the Institute. You can see that transformation take place over the decade, that John really started getting into this.

Tom On a practical level, Jim brought in these AMPRA materials and then John—. John, I think, had this notion that that would be an interesting thing to do (that of researching whether consciousness survives death), Larry, and a great thing to do. It came out of his exercises with spiritualism. Psychic phenomena, let's pick this. This is the big one. This is the big question of psychic phenomena, does consciousness survive death? Because that's where the spiritualist information comes from, from those who have died. Let's research that. But once Jim brought in the AMPRA materials, I think John willingly shifted to a healing notion. Then what we'll see by '84 is Jim saying, this healing mission of the Foundation isn't even really a spiritual mission. The spiritual mission will be Inner Light Ministries. That will be the spiritual mission, and now I want you to fund that. I think that's the progression at a practical level.

Larry Tom, did AMPRA fail?

Tom Yes, it did. It operated in Sedona for at least a couple of years, maybe two, three, four years. Jim even showed me the place in Sedona. We were there once and he showed me where it was.

Larry Something went wrong with it, right?

Tom It was a couple of doctors. One was a wealthy doctor in Mexico, and then there was a messy divorce, and I think the monies for that doctor fell apart due to his divorce. I don't think the enterprise itself failed, at least not from what Jim shared with me. It was more that the people involved had to give up on it because of personal problems that they had.

Bruce Tom, one correction to your prior statement when you were talking about John's progression. The culmination was not funding ILM, because John was extremely devoted to the Institute. ILM actually split off from the Institute because Glenn Olds didn't want Jim Gordon associated with the Institute; that's why that split occurred, but John never lost sight of the need for the Institute to be spiritually oriented.

Tom Oh, I agree with you, I guess I switched my own mental context to the channelings. In the channelings, by the end, Jim was saying the Foundation's mission is dealing with the physical; and the ILM, which became Inner Light Ministries, that is the spiritual organization. Even for you and John, because you were in those channelings at this point, that was a bit of a head scratcher.

And you, Bruce, were asking the question, does this mean the Foundation isn't spiritual? Then the answer would be no, no we don't mean that. It's just that the mission of the Foundation was for physical healing more, and ILM's mission was for spiritual healing. I'm not talking about where John's head was at, because it seemed like John had a little bit of a struggle with that idea, with going ahead and doing that; but then he did. He funded ILM obviously.

Bruce Okay, so I think this concludes this. All right. There's a lot of material left to go through. I think we'll stop now if that's all right.

Tom Yeah, this is a good point to stop.